

THE
SPIRITVALL-MANS
AIME.

Guiding a *Christian* in his
Affections, and *Actions*, through
the sundry passages of this Life. So
that Gods glory and his Salvation may
be the maine end of all.

By the faithfull and Reverend
Divine, R. SIBBES, D.D. and some-
time *Preacher* to the Honourable
Society of Graies Inn? 3

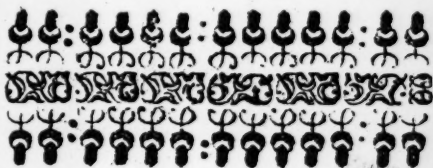
The third Edition.

Published by
T. G. and. P. N.

L O N D O N.

Printed by I. N. for John Rothwell,
and are to be sold at the Sunne in
Paul Church-yard. 1638.

2186:08



1. COR. 7. VER. 29, 30, 31.

1. *It remaineth Brethren, the time is short, let those that have wives, be as if they had none.*

2. *And they that weepe, as though they wept not, & they that rejoyce, as though they rejoyced not, and they that buy, as though they possessed not.*

3. *And they that use this world, as not abusing it, for the fashion of this world passeth away.*

THE blessed Apostle, in the former part of this Chapter, had given direction in Ca-

We must
know par-
ticulars in
our jour-
ney to hea-
ven.

ses of con'science, being a mā
that had a *Tongue of the Lear-
ned* to speake a word in sea-
son to the weary: whereup-
on (having in his eye greater
matters) as his use is almost
in every Epistle, he cals them
from particular Cases, that
they should not over-much
trouble themselves about
them, but minde the maine.
*The time is short, Let those that
are married, be as if they were not*
&c. But yet notwithstanding
He gives satisfaction to the
particular Cases, for as in tra-
velling, it is not enough to
know that a mans way lies
East, or West, or North, or
South, but he must know the
turnings and windings, the
particulars of the way: So in
Religion it is not enough to
know that we must serve
God

G O D above all, and love our Neighbour as our selfe, &c: Those generalities Atheists will imbrace, and in pretence of them shake off all further study of religion. Our knowledge must stand in clearing particular cases also, w^{ch} being cleared the way is smoother to Heaven-ward; yet notwithstanding we must not dwell too much upon particulars, for here you see the Apostle calls them off. *Finally my brethren, the time is short, it remaines that we look to the maine, &c. For the fashion of this world passeth away where- in we considered two points in generall, which I will only name, and hasten to that which followeth.*

The first was this, that
A very good way to satisfie ca-
A 4 *ses*

Doct. 1.

Looking
to the
main,
helps par-
ticulars.

*ses of conscience in particular, is
to have in our minde the maine.*

For there be many that puzzle themselves all their life about this and that particular, and forget the maine in the meane time ; let a man looke to the maine , and he will soone resolve in such particulars as these.

Whether it be good to redeeme time , to heare a sermon now and then ; He will doe the thing, and not stand making a Case of it, for when he considers how it helps to the maine, the saving of his soule, &c. for which he came into the world, we will easily be resolved.

And so for sanctifying the Lords day entirely, many have scruples , and keepe adoe, but if they had the love of

G O D.

God in our soules , and did looke to the maine , they would see it to be an idle question , for how much conduceth it to the maine ?

And so for conversing with company, are they such as are comfortable and cheerfull ? are they such as we may profit by ? no , why doe I entangle my selfe and hinder the maine ? So we see *Paul* in resolving the particulars , he calls them to the maine, *Brethren the time is short*, & therefore be in these things as if ye were not, (as we shall see anon in the particulars) *For the fashion of this World passeth away*. This is the reason way none but a true Christian can carry himselfe moderately in the things of this World, why ? because none but a

found Christian hath a maine, and a chiefe end that swates the sterne of his whole life, he lookes to heaven and happinesse, and how it shall be with him afterwards, and he considers particulars therefore, when another man of necessity must erre in particular cases because he hath not a gracious aime, you have no man but a Christian, but he loseth himselfe in the things of this World.

The second thing is this you may see that,

Religion meddles with all matters.

Doct. 2:
Religion
reacheth
to other
callings.

With the *world*, with, *Marriage*, with *buying* and *possessing*, as we shall see afterwards, Saith an Atheist (that stomackes it, that his waies should be hindred from that

ccm.

commanding skill of Religion which hath to doe in all things.) What hath the Minister to doe with our Callings, *with Lawyers*, with Trades-men, or States-men? What hath the Minister to doe with these things?

It is true, not with the materials, with the particular matters of those callings, that is left to those that are Artists, and that have skill in the particulars of their professions in each kinde; but a Minister, and a Christian, & Religion in any man, hath to deale with these thing, as they he'pe to further the maine; for Religion is a skill that fits a man for a further end, for his last end, for heaven. Now being such a skill it must direct every thing so farre

Religion
guides all
to the
maine.

*Salus popu-
li suprema
Lex.*

far as it helps or hinders that. *State knowledge* (we say) is a *commanding knowledge*, why? because it meddles with all Trades. How? hath a States mā skill in this or that trade? No, not in the particular mystery, but he hath skill so far as he sees what may serve for the publicke good, *Let the safety of the Common-wealth, be the Law of all trades.* The State knowledge is the Supreme knowledge which is for the good of the whole, therefore it cuts of particulars if they be mischievous to the whole. So all Trades must be told of their faults, as they are blemishes to Religion, for we must not be so in this or that Trade, as that we forget we are Christians, and therefore we must heare meekely the Word

Word of G O D, when it meetes with our particular callings, we see *Paul* medleth with buying and selling, with Marriage, &c. How? as farre as they might hinder the maine. *Finally my Brethren, the time is short, and the fashion of this world passeth away.* Therefore bee not overmuch in these things,

It is the *suprema ratio*, the maine reason that makes for Religion, as I said before of State-knowledge: there is a *suprema Lex*, yet though that be Supreme in regard of inferiours, there is one above that, that is the chiefe Law, the chiefe reason of all that makes for Religion, there be many particular reasons that make for this, and that, I, but
Reli-

Religion saith the contrary,
and then that must rule, that
is the supream. Now I come
to unfolde the particulars.
The Apostle here stands up-
on five directions, & bounds
those five directions with
three reasons.

The five
particular
directions

*Let those that are mar-
ried, be as if they were not.*

*Those that wept, as if
they wept not.*

*Those that rejoyce, as if
they rejoyced not.*

*And they that buy, as
though they possessed not.*

*And they that use this
world, as not abusing it.*

How are these five dire-
ctions inforced?

They

They are inforced from three reasons.

The first is in the front of the Text. *The time is short.* Therefore be moderate in all things here.

The second is in the shutting up of the Text, *For the fashion of this world passeth away.*

The Third reason is a main reason too: that is from their state & condition in Christ. why *Brethren*, saith he, *Partakers of the heavenly calling*, as he saith in another place, *partakers of better things*, and by being *Brethren*, *Brethren in Christ*, *members of Christ*; he is the knot of the Brotherhood, being borne againe *Sonnes of God*, *Brethren of Christ*, not *Brethren* onely among your selves, but *Brethren*.

ihren in Christ, and so Sons of God and heires of Heaven. What? for you to be immoderate in the things of the world? *Paul* wraps up a moving reason, not onely to insinuate to gaine their affection, *oh! my brethren*: but to adde a force of reason likewise. *Brethren the time is short. And brethren, the fashion of this world passeth away.* So adde these three reasons to the five directions, & see how strongly *Paul* backes his directions. Indeed it was needfull for *Paul* so to doe; we are so desperately set on the things of this world, we are so hardly taken off, that there must be reason upon reason; for the Holy Ghost, the holy Spirit of God, loves not waste of reasons, to spend them
where

where there is no use. And therefore we must think it is a weighty point and of great equity, that we give eare to these directions.

We must remember that every one of these reasons have a force in every direction: *you that have wives be as if you had none, for the time is short, and the fashion of the world passeth away.* And so you that weepe, as if you wept not, *for the times short, and the fashion of the world passeth away.* And you are Brethren, you that use the world as not abusing it, *for the time is short, and the fashion of this world passeth away.* So that all these reasons must be thought on in every particular direction, that I speake of, onely in generall; I will speake

a little of the first reason, *The time is short.*

What time.

The time
is short.

1. Of the
world.

The time of the World ; there is but a little time before the day of judgement ; Christ is at hand to judge the quicke and the dead. The time betweene this and that is short, it was short then, it is shorter now, *The time is short*, we are fallen into the latter end of the World : but that is not all.

2. Of our
life.

The time is short of our little World, our particular judgment is neere at hand : it shall be with us at the last day, as it is when we die, our time is short, the time of our particular life is short, and that is more forcible to perswade us, *The time is short.*

3. Of op
portunity.

The reason of the time
which

which is the prime time: The season and opportunity of time is shorter than the time of life: for we have not opportunity of time all our life.

The time is short: that is, the advantage of doing good; and taking of good is short.

1. Time is short.

All the yeare is not harvest, or seed-time, it is not alwayes Tide, it is not alwayes sun-shine, and as it is in nature, so it is in the spirituall state of things: we have not alwayes advantages and opportunities, we have not alwaies gales. Opportunity therefore is shorter than time, as our time is shorter than the time of the World, *The time is short*. The opportunity and reason of time is shorter, *It is short*.

I, and uncertaine, we cannot

2 Time is uncertain.

not tell how short. If it were told any of us here, that within two daies he shall die, it would startle us, the best of us all; it would make us looke about us: but who of us all, knowes certainly that he shall live two houres. The time, as it is short, so it is uncertaine, and here is the wondrous folly of our nature, that we will take so much time to come in trust, as though we should live so long and make a covenant with death. But one party cannot make a covenant; God and the time to come make no covenant with us. Therefore it is extremity of folly to say, I will live so long, and so long. *Thou foole,* saith God, when he projected for a long time, and had treasure laid up for many yeeres,

Thou

Thou foole, this night they shall take thy soule. A man is a foole when he makes account of continuing that he hath no promise of. And therefore the time being short, and uncertaine too, Take it while we may catch hold of it, especially the opportunity of time.

And then in the third place it is irrecoverable, when it is gon, there is no recalling backe of time when it is past. In all these respects we must be good husbands, we must be thrifty of our time, and not take care how to drive away that, that flies away of it selfe too fast: it is a precious thing, precious for great purposes. What is this little time given us for? To provide for eternity world without end: and we trifle it away about this

3. It is irrecoverable.

this thing and that thing to no purpose, we fill it up with vanity which is bad, and with sinne, which is worse. In this little time we doe that, that in a long time after, we cannot undoe againe, that is our madnesse and folly, therefore *The time is short*, let us take heed what we doe in it, we may doe that in a little time, that we may rue for eternity, we may doe that good, and get that good in a little time, that may stand by us world without end; those that have but a little plot of ground will husband it so as not to lose a handfull of it, so those that have but a little time let them husband it well, *sow to the spirit*, that our harvest may be *eternall life*; that we may say, Oh ! it was a great blef.

bleſſing, that GOD gave me a little time to get into Chriſt, to repent of my finnes, &c.

Beloved, there are three main parts of this little time, *paſt, preſent, and to come.*

1 Repent
the time
paſt in ill.

The time that is *gone*, let us repent of it, if it hath not beene ſpent well, that is the beſt uſe we can make of the time paſt; for there is nothing to be done in the time that is paſt. But if things have beene done ill, repent.

2 For time
preſent do
good.

The time *preſent* is to doe good in, and for the *time to come*, it is out of our power? and therefore even for the preſent we muſt worke. The time *paſt*, the beſt uſe we can make of it, is to comfort our ſelves, as *Hezekias*, in our ſincerity, or to preſent if any thing have beene done amiſſe,
but

but looke to the present, put not off, doe the worke, for which we came into the World, presently, *The time is short*, the journey is long, the businesse is great, it is a great journey from Earth to Heaven, it is a great matter to get Heaven.

3 For time to come, get into such a state as is not lyable to time.

Advice to youth.

Now having such businesse as to goe to Heaven, let us, I beseech you, consider the weight of the businesse, and give our eyes no sleepe, nor our eye-lids slumber, till we are gotten into such a state and condition, as is not lyable to time, let us make this speciall use of precious time. Those that are yong let them be advised to take time along with them, (which is to be esteemed farre above Gold) and consecrate the prime & the

the flower of their time to God, and to the best things, especially considering, that we have no assurance of this Time. And those that are old, that through age are going into the grave, let them not neglect their Time. A young man (as we say) may die soone, an old man cannot live long. And therefore let those that are stricken in yeeres be put in minde to think that their time is shorter than others. All mens times are short, old mens shortest. Let those therefore think of this, *The time is short.* Our folly is this, we make it shorter then it is, by our *Vanity, Vanity*? it were well if it were onely vanity. By sinfull, and intemperate courses many shorten their daies, and

so are fellons upon themselves : or by their wickednesse, they give God occasion to shorten them. *A blood-thirsty and cruell man shall not live halfe his daies*, God meets with him. So *The time is short*, and we make it shorter, we are guilty of the shortnesse of it, let us take heed of that. But I have beene overlong in this point, onely because it is the prime reason set before all the particulars, I beseech you consider, *The time is short*. If we doe not make use of it, we are worse than the Divell himselfe, he makes use of the shortnesse of his time, what doth he? Because the time is short, he doth all the mischief he can. He fills up his time to increase his Kingdome, he doth all
the

Our neglect of time makes us worse than the Divel.

the mischief he can, for this reason ; because his time is short: let us learne somewhat of the worst of spirits. But that which it serves for in particular here, is this : we have many things to doe, and the time being short ; let us be sure we doe the maine things that we come for, and other things as they help the maine, and not hinder it. The time is short, and we have many busineses to doe, let us be sure that we doe our businesse so, as that we leave not the maine undone, that is the thing he aimes at here ; *The time is short.*

*It remaines that those that have
nives, be as if they had none.*

That is the first particular ;

for before they had asked him Cases of Conscience about Marriage, and that makes him speake of it. All the particulars have dependance one upon another. Those that marry will have occasion to weepe, that is next, for their will be cause: There will bee losse of husband, or wife, or childe, and there is somewhat alwaies, family crosses attend upon marriage. And therefore hee addes weeping after marriage.

And then *ioy*, because there is joy. *A woman brings forth in sorrow, but she ioyes when a man-childe is borne, as Christ speaks.* There is joy in children, and there is a mutuall joy in that sweet conjugall friendship,

ship, there is much joy :
and therefore as there is
weeping, so there is joy in
Marriage.

*And those that buy, as if they
possessed not.* There must be
buying where there is wife
and children, there must
be looking to posteritie :
and then all this enfor-
ceth, *Vsing of the world.*
And men when they en-
ter into the estate, they
enter into the World, as
we use to say, they be-
gin the World anew. There-
fore wee see one thing
depends upon another : he
joynes all together, ayming
especially at one thing, at
that kinde of life, Marriage
estate.

Now in every one of these
particulars, he gives a liber-

ty to doe the thing, you may
marry, you may weete, you
may ioy, you may buy, you
may use the world, but as there
is a liberty, so there is a dan-
ger, you may, but you may
not go too farr, And therefore
with a liberty, he gives a re-
straint. Doe them, but take
heed you over-doe them not.
And this restraint is backed
with reason, he hath reason,
for his restraint. *The time is
short*: and therefore there is
danger lest you shoot your
selves too farre, lest you passe
too deepe into these things,
*And the fashion of this world pas-
seth away*, all things here passe
away. Therefore it is in vaine
for you to be overmuch in
those things, that are passing
things.

And then you are *Brethren*
called

called to greater matters, so there is a liberty, a danger, and a restraint upon the danger, and likewise a reason to backe it in every particular.

The liberty. VVe may Marry, is not questioned, There is not onely a liberty, but it is an honourable estate, and necessary; honoured in Paradise, honoured by Christs presence. A liberty by which the Church is upheld, Heaven is increased. It was the divell that brought in a base estate of that honourable Condition. In Poperie, they will rather be the member of an Harlot, than the head of a wife. It was the Divell that brought in those abominable opinions and writings to dispa-

1 A liberty to marry.

rage that Honourable Condition, and so it must be thought.

² Danger.

But there is a danger, and that is the maine thing. You that *have wives be as if you had none.* There is a great danger in a double respect. A danger in the things, and a perill if we goe too farre in them. That is, there is a great hazzard, and we shall goe over-farre in that condition, and a danger that it tends to.

For instance, those that have wives, have they not beene drawne away by their wives, as *Salomon* was to Idolatry? Is there not a danger of being drawne away? And in being drawne away, is there not

a

a hazzard to our Soules? Did not sinne come in that ways Was not *Adam* ledde a way by his Wife? and how many men perish by being too Uxorious, by being too flexible in that kinde? If they had remembered the Apostles precept to marry; as if they had not, they would not have beene so drawne away. Because there is a danger, there is a restraint, *Let those that have wives, be as though they had none.* What, to use them as if they had none? to care for them, as if they had none? No, that is not the meaning; *but to be as if they had none.* That is, Let them be as resolute for Gods Truth, as if they had no wives to hinder them, Let them be as willing to

Those that have wives to be as if they had none, how to be understood.

suffer crosses , if God call them as if they had none. Let them be as ready to good Duties if it fall within their Calling, as if they had none. Let them avoide distracting Cares , and worldly Incumbrances ; as if they had none. Let them not pretend their Marriage for their basenesse, and worldlinesse, and for a voyding of crosses and afflictions when God is pleased to call them unto them. Let them not pretend Marriage for their doubting in Religion and dissembling, I shall undoe my wife and children,
Let them be as if they had none : for Christ hath given us directions to hate all for him. A man is not worthy of Christ and of Religion, that undervalues not wife & children

dren, and all for the Gospell,
If things stand in question:
whether shal I stick to them,
or to Christ, my chiefe hus-
band? I must stick to Christ,
the reason is, the bond of
Religion is above all bonds
And the bond that binds us
to Christ, it abides when all
bonds cease; for all bonds
betweene husband and wife,
betweene father and chil-
dren, they end in death: but
the bond of Christ is eternal.
Every bond must serve the
maine bond: and therefore
we must not pretend this and
that to wrong Christ and Re-
ligion, which is the maine
bond: We must so labour to
please others, that we dis-
please not our chiefe Hus-
band. For the time will be,
when we shall neither marry
nor

Bonds in
Religion,
above all
others.

nor be given in Marriage :
but we shall be as the
Angells : and that time
shall be without bounds
and limits for Eternity, and
wee must looke to that.
And therefore those that
marry , *Let them bee as if
they were not Married.* You
know how it fared with
him in the Gospell , that
pretended this , for his not
comming to CHRIST:
he that was married , saith,
I cannot come , he could
not , his excuse was more
peremptory than the rest ;
hee could not. Could not
this excuse him ? And will
pretending this , excuse
men when they are called
to duties ? there is that
disproportion , betweene
CHRIST our chiefe Hus-
band

band and any other, though it be the wife of our bosome, or the children of our loynes (the one having redeemed us, and is our best Husband, a Husband for Eternity in Heaven) that no excuse will serve the turne for a man to wrong the bond of Religion for any bond whatsoever. And therefore you know the peremptory answer to him that pretended that excuse. *You shall never taste of my Feast.*

*And those that weepe,
as though they wept not.*

It is lawfull to weepe, not onely for sinne (that should be the maine) but likewise to weepe for the miseries, of the

Weeping
lawfull.

the time and state we live in. There is a liberty here, *Oh!* that my head were a fountaine of teares, saith *Jeremy*: he thought he could not weepe enough, and therefore he wisheth that his head were a fountaine, he thought his teares would soone be dry: *Oh!* that my head were a fountaine, so that there is a liberty to weepe: nay, men are bound to weepe. There are teares of sympathy, for the misery of the state and time we live in. And so for family-losses and crosses, we are flesh, and not spirit, and God hath made us men, and hath given us sensible apprehensions of griefe; and it is a cursed temper to be without Naturall affection. We may weepe, and we may grieve, nay, we ought to grieve. Now

Now grieve is as it were a
a cloud from whence the
showre of teares comes, and
weeping is but a distillation
of that vapour,

If wee may grieve and
ought to grieve for the times,
and it is a stupid temper, nor
to apprehend the miseries of
the state and times we live
in, if we may grieve, we may
weepe, that is, put forth the
Spring whence weeping
comes. For grieve it selfe,
there is a liberty, no question
of that, we may weepe, but
~~we must weepe as if we wept not~~
For there is a danger in wee-
ping over-much for any cros-
ses. Here is a danger, for we
may flatter our grieve too
much, for wives or children.
God takes it ill, he takes it
unkindly, that when Christ
him-

Weeping
excessive,
dangerous

himselfe is a perpetuall husband, and G O D is an Everlasting Father, that we should weepe and grieve too much ; for the losse of Father, or of Wife, or of Childe. For is not God worth all ? So there is a danger, that naturally we are prone to over-grieve, when we doe grieve, as we are to over-joy when wee doe joy. For our Nature can hardly keepe bounds; and G O D takes it unkindly when we doe so, when we over-grieve, for it is a signe we fetch not that comfort from him, who is the Spring, and Fountaine, that we should doe. And therefore let those that weep, be as if they wept *not*. That is, *not* over-much. *For the time*

Excessive
griefe argues want
of trust in
God.

time is short, doest thou loose any friend, or any thing? *The time is short*, we shall meete againe. There is but a little time betweene this and the latter Judgment, *And the fashon of this world passeth away*. There will be a new World, a new Heaven, and a new Earth. And then we shall live for ever with the Lord.

And then my *Brethren* Why? *Brethren* should not bee without hope of the Resurrection, as the Gentiles are. They may weepe that never thinke to see one another againe. But a Christian, a brother, that hath hope of meeting again, let not him weepe as without hope, but *as if we weep not*: So hee layes a restraint

Moderation
in grief
for sinne.

strait upon that, nay though our weeping be for sinne, there must be a moderation in that, for we may over-grieve, we are bound to joy in the Lord, and alwaies to reioyce. And therefore we must weepe for sinne; so as we must remember to joy. We must with one eye look upon our sinnes to humble us, and to worke upon our hearts to grieve; but with the other eye, we must looke upon Gods mercy in Christ to comfort us againe. The best grieve of all that must be moderate, much more grieve for any Earthly thing.

Now when we are tempted to over-grieve, for any Earthly thing, the best way is diversion. Doe I grieve for these? I, but is my soule as it should

should be? Let me weep o-
ver my dead soule as Christ
wept over *Lazarus*, when he
was dead. Let me weep over
my dull soule, let me weep o-
ver that.

As Phyicians, when the
blood runnes too much one
way, they give an issue ano-
ther way: so let us turne our
griefe theright way. How is
it with us, is the life of grace
in our hearts? Is reckonings
even betweene God and my
soule? Am I fit to end my
daies? Am I in a state fit for
heaven? Then we shall weep
for somthing. It is pity such
pearles as teares should be
lost; God hath no bottles for
teares that are shed over-
much for the things of the
world. But if they be for our
sinnes, and the sinnes of the
time

time wee live in , and for the evils and miseries of the State that are on us, and hang over our heades, then let us weepe to purpose , turne our grieve the right way , and then let us grieve amaine , if we will, so our grieve runne in that channell.

Those that joy, as if they did not.

Joy law-
full.

Joy we may , and we ought , for G O D envies not our joy , he hath given us wherewith in this life to joy, abundance of comforts of all sorts, for all our senses, Flowers, and Colours, &c. We have nothing in soule or body, but it hath objects
to

to delight in ; G O D hath made himselfe for the soule to delight it , and there is somewhat to delight us in every Creature , so sweete is G O D ; wee may , and ought to rejoyce. G O D gives us wives , and children to rejoyce in. *Rejoyce in the wife of thy youth.* There is no question of a liberty in these things.

But then there is a danger especially in sweete affections, There is danger, because wee are like to over-joy. And poyson is the subtilst conveyed in sweet things. We are prone to over-joy. There is a danger; therefore there must be a restraint. *We must ioy as if we reioyced not,* that is , so joy, in any thing here , as considering

Danger in
joy.

dering that *the time is short*, I cannot enjoy it long. Shall I joy in that I cannot enjoy ? *the time is short*, I cannot enjoy them. *The time is short*, you must goe, the things must goe, and both must goe : *And the fashion of this world passeth away*. All the frame of things passe away, Marriage passeth away ; and Callings passe away, and all passe away, and friends passe away, and all passe away. I beseech you let us learne to joy ; as if we rejoyced not. The Prophet calles *Nineveh* a rejoycing City. And we live in a joviall age. Men eate, and drinke, as they did in the daies of the old World, in *Noahs* time, they marry, and give in marriage. And therefore we had need to lay some
re-

restraint upon our joy : especially when God calls us to mourning as well as joy , as he doth if we looke round about us. If we looke upon the times, we shall see cause to joy as if we did not. We must not alway be on the merry pinne, (as we say) but we must temper and qualifie our joy.

Now considering that the Apostle addes, *Weeping, grieving, and joy*, you see that.

Religion is especially in moderating the affections.

Religion is purging the affections from the evill that is in them , and moderating them, if they be lawfull and good. And therefore thinke not that you are Religious enough

Religion
in the af-
fections
chiefly.

enough, if you know a great deale, as many Christians are very greedy of knowing. And yet if you look to their lives, their griefe, and their joy is intemperate, they have not learned to bridle, & to *schoole* their affections. You see that Religion is a moderating of griefe, and joy in earthly things: Let us see men shew the power of religion in bearing of crosses, so that *they weepe as if they wept not* : and in bearing prosperity, so as they can *learne to abound*, to *joy, as if they rejoyced not*. That man hath learned Religion to purpose. Religion is especially about the affections : for we are good if we joy well, and grieve well, but not, if we know much. The Divell knoweth more than

than we :Therefore especially labour, that God would vouchsafe Grace to governe the affections , that we may know how to grieve and how to Joy , as naturally indeed we doe not.

And then we see here another point (which now I adde) that,

The affections of Gods people are mixed.

They so weepe as that it is mingled with Joy, and their Joy is mingled with Weeping. *They weepe, as if they wept not, they Joy, as if they Joyed not.*

A carnall man is in simples altogether ; If he Joy, he thrusts the house out of the window, (as we say) If he be merry, he is mad, he hath no bounds. If he be sorrowfull,

if somewhat restraine him not, he sinkes like a beast under his sorrow, as *Nabal* did, for he hath no grace to temper his sorrow, and to temper his Joy. And therefore he is over sorrowfull, or over Joycund. Ah! but grace (considering that we have objects of both) doth temper the affections. A christian when he joyes, he doth not over-joy, for he hath cause at that time to mourne for somewhat: and when he grieves, he doth not over-grieve: for he hath somewhat then to joy in; for Christ is his, and heaven is his, and the providence of God to direct all for good, is his still, he hath somewhat to joy in at the worst. And therefore al his affections are tempered and qualified. So

much

much for that point.

*And they that buy as if
they possessed not.*

It is lawfull to buy, it is
lawfull to make contracts; &
propriety is lawfull; every
man ought to have his owne.
There were no theft, if there
were no propriety; nor there
could be no works of mercy.
Now if propriety & domini-
on of things be lawfull, *that we
may possesse things as our owne,*
then buying is lawfull, that is
one way of contract, of mak-
ing things our owne, there
is no danger in that But there
is a danger in the manner of
buying Men buy to perpetu-
at themselves, *They call their
lands after their names,* and
they thinke to continue so

Danger in
buying.

ever, G O D makes fooles of them, for how few have you that goe beyond the third generation ? how few houses have you, that the childe, or Grand-child, can say, *this was my Grand-fathers, and my great Grand-fathers?* How few houses have you, that those who are in them now can say, *My Ancestour dwelt here, and those were his lands?* Goe over a whole Country, few can say so.

Men when they build, together with building in the earth, they build Castles in the aire, they have conceits: Now I build for my childe, and for my childes childe, God crosses them, either they have no posterity, or by a thousand things, that fall out in the world, it falls out otherwise

wise. *The time is short, and the fashion of this world passeth away.* That is, The buildings passe away, the owning passeth away, all things here passe away: and therefore buy as if you possessed not, buy so as we neglect not the best possession in Heaven; and so possesse these things, as being not possessed and commanded of them.

In *Levit. 25.* There you see the yeare of *Jubile* was, that all possessions might returne againe, if men would. God trained them up by this, to teach them that they should not thinke of inheriting things long, that they brought; for it returned in the yeere of *Jubile*, in the fiftieth yeere: so we must learne that we cannot possesse things

long. Though we possesse them our selves, we may be thrust out by fraud or tyranny. Therefore *Let those that buy; be as though they did not possesse* Ier. 22. 23. he saith, *Thou makest thy nest in the Cedars,* and thinkest it shall be thus and thus with thee, Oh! Beloved, let not us build, and dwell in our hopes and assurance, upon that which will yeeld no certaine hope and assurance in this world.

And then, for *Brethren*, that have an inheritance in heaven, for them to buy as if they should live here for ever. *Brethren*, that is a reason to take them off, *Brethren buy, as if you possessed not.*

Thus much of the foure Directions.

They

*They that use the world,
as not abusing it.*

We may use the World, while we are here in it, for we cannot want the things of this life. We are members of two Worlds, while we are here. We are members of this World, and we are heires of a better, we have relation to two Worlds.

Now while we live in this world, we must use the things of this VWorld. How many things doth this poore life neede while we are in this world? While we are passengers, we must have things to helpe us in the way to Heaven. Passengers must have necessities, there is no question

Using the
World
lawfull.

of that. And therefore we must use the *V*World many waies. But then, *Use the World*

As not abusing it.

There is danger in using the *W*orld, there is a danger of cleaving in your affections to the things of this world, so much as that we forget a better world : and therefore we should use it as not abusing it.

How should we use it ?

Danger in
using the
World.

Why, use this world as laying a foundation for a better *W*orld. While we live here, use the world as we may further our reckonings for a better. Use the things of the world as we may expresse some grace in the using of it. Use the world as that the using of it may comfort us when

when the thing passeth. The world passeth. But let us use the world, as that the grace that we expresse in the use of it may continue. Use the world to the honour of God, to the good of others, to the increase of our reckoning: abuse it not to the dishonour of God: fight not against God with his owne blessings, that it to abuse the world: Forget not God the Giver. Were is not an unkinde thing if a man should invite strangers, if they should turne their kind friend that had invited them, out of doores? And so it is to use the things of the world so, as to turne God out of our hearts that gives all. Turn not the things of this world against God, or against others, to make them

weapons of injustice , to be great to ruine others. Abuse them not to wrong , and to pierce our owne soules (as the Apostle saith (*with cares and the like*: this is to abuse the World when we dishonour G O D , and wrong others, or pierce our owne soules. God hath not given us the things of this World for this end, to hurt our selves with them. And therefore together with the things let us desire a gracious use of them ; for it is better than the thing it selfe. Labour to use them as not abusing them (as we shall) if we have not grace to use them well. Many men have the gifts of G O D without God ; because they have not his grace. When we have the gifts of God , desire grace to

to mannage them well. To his children God gives this with the other : he never gives them any thing, but he gives them grace to make a sanctified use of it. They are sanctified to all things, and all things are sanctified unto them, *Use the world as not abusing of it.* The reason is strong, *the time is short*, why should we be overmuch in using the things of this VWorld (for that is one way of abusing of the things of this world) *The time is short* we must be pulled from them whether we will or no. And therefore let us weane our selves, And then *The fashion of this world passeth away.* VVhy should wee dote upon a perishing fashion? All things here passe away.

away, the things of the world passe away, and a new fashion comes after. You, *Brethren*, that are heires of a better world, use this *World*, as not abusing it; *Brethren*, he puts them in minde of a higher calling. And so I come to the last.

For the fashion of this world passeth away.

The world
a shew.

That is the second reason, the *Schema*, that is, the Apparition of this world, the outward fashion, the outward view and hew of the things of this world passe away. It is a notable diminishing word in the Originall, as if the world were not a substance, but a fashion, a *Scheme*. As we say in Philosophy, in the

the Aire there are Apparitions and substances, as there are flying-horses sometimes, and fighting-men in the aire: These are not substances, but Apparitions of things; it is but *Phasis*, but an Apparition, or Shape. The substance and true Reality of these things is another matter: so whatsoever is in the world, it is but an apparition: When the Divell shewed Christ all the Kingdomes of the World, he shewed him but an apparition, but a shew of things.

There is a diminishing in the word, *Shew*.

And then in the word, *faded away*.

The fashion of this world passeth away, or as some translate it, *Deceives and turnes us aside*:

And

And so it doth indeed from better things. *The fashion of this world passeth away.* That translation is fit enough. *It passeth away.* Now shall we be immoderate in any thing that passeth away? It is but an Apparition, but a shew, but a Pageant. The word is partly taken from a Pageant, or a shew that hath a resemblance of this and that. But there is no realiry or substance in a Pageant, From this,

Vse things
of this life
shewes.

Learne to conceive aright of the things of this life, that there is no reality in them to speake of. They have a kind of reality: Riches are in some sort riches: and beauty is in some sort Beauty: and Nobility is in some sort Nobility: and so possessions are in some
sort

fort Possessions, But all this is but a Pageant, as it were, as a man that acts in a Pageant, or in a Play, he is in some sort a King, or a Beggar for the time: But we value him not as he is then, but as he is when he is off the Stage. And while we live here, we act the part, some of a Rich-man, some of a Noble-man; some of a Beggar or Poore man, all is but acting of a part. And there is a lesse proportion betweene the acting of a part in this life, than there is betweene our life and eternity. All is but the acting of a part, VVe are not rich in the grave more than others. The King is as poore in the grave, as the base Peasant, his Riches follow him not. The Worme
and

and the grave know no difference, when we goe to that house, there is no difference: all acting, and all differences end in the Grave. And therefore considering, that this world is but an Apparition, but the acting of a part, why should we thinke our selves the better for any thing here ? Doth he that acts the part of a Noble-man upon the Stage thinke himselfe better than another, that acts the part of a Poore man? No, He knowes he shall goe off in short time, and then he shall be as he was before: why are we not thus wise in better things ? It is not he that acts the greatest part, but he that acts any part best. He that acts the part of a poore man, may doe better
upon

upon the Stage, than he that
acts the part of a rich man: it
is not the greatnesse of the
part, but the well acting of
it: all is but an Apparition. If
a meane man honour God in
his condition, and be faith-
full in a meane estate, he is a
thousand times better than a
great man, that makes his
greatnesse an instrument of
injustice, as if all the world
were to serve his turne, and
to make men *Idolize* him,
such a man is a wretched
man, and will be, when he is
turned off the Stage. It is
no matter how long he hath
lived, or how great a part he
hath acted, but how well.
We value not men as they
are when they are acting, but
as they are after. If they
were bad before, they are bad
after:

Things in
Religion,
reall.

after : and they are praised
after, if they doe it well. So
it is no matter what a man
acts, if he doe it well, he is
for ever happy. If he doe it
ill, he is for ever miserable :
all here is but a Pageant. If
you talke of reality, it is in
things of Religion. If you
talke of true Nobility, it is to
be the child of God. If you
talke of true riches, they are
those that we carry to our
death-bed, those that we car-
ry to heaven; those that com-
fort the soule; those that en-
rich the soule with grace, and
Comfort, and Peace, that
is true Riches. If you talke
of true Beauty, it is to have
the Image of God stamped
upon our soules, to be like
Christ, to be new creatures.
If we talke of true strength,
it is to stand against tempta-

tions, to be able to serve God,
and to goe thorough the
world without polluting our
soules, to beare crosses as we
should, that is, the true re-
ality. *The things of this life are
all but Apparitions and Pa-
geants.* The greatest man in
the world will say so when
he lies a dying, as that great
Emperour said; *I have runne
thorow all things, and now no-
thing doth me good.* The reality
was gone that he thought
of, and now there was no-
thing but a shew and appa-
rition; when the reality was
gone, nothing doth me good.
Come to a man that is gas-
ping out his life, and aske
him, what doth honours doe
you good? What doth riches
doe you good? What doth
possessions doe you good?
Salomon

Salomon a wise man, wise by the Spirit of G o d, wise by experience, because he was a King : wise by a speciall gift of God, a gift of Wisedome. He had all to enable him to give a true sentence ; he that had run through the variety of all good things, what doth he pronounce, but *Vanity of vanities* ? he cannot expresse himselfe, *Vanity of Vanities*, saith Wise, Holy, experienced *Salomon*, he that had all abilities, that no mā was able to say it so well as he, yet he saith, *Vanity of Vanities*, and that which is worse, *Vexation of spirit*, if a man have not a speciall grace to mannage them aright. And therefore I beseech you *Brethren*, doe but represent the things of this life, even under the notion here

here, they are but *Apparitions*,
they are but *Pageants*. If we
goe to buy any thing in this
World, we first pull off the
trappings, we pull off the
Masque, or else we may be
couzened in the things: So if
we would, judge of the things
of this World, as they are;
What is within Riches? is
there not a great deale of
care? What is within govern-
ment? What is within the
things of this life? There is a
goodly *shew* and *Apparition*:
what is within? Pull off the
Masque, and then you shall
see the things of this world:
The more you pierce into
them, and the more you
know them, the worse
you like them. If you
come neere these things,
there is emptinesse, and not
onely

onely so, but vexation. But in the things of heaven, the nearer you are, the more you will love them, the more you will admire them: the more a man knowes God, the more he may know him: the more a man knowes Christ and loves C H R I S T, the more he may: there is a height, and breadth and depth, there all dimensions in the love of G O D in Christ, and in the joyes of heaven, they are beyond comprehension. The things that we have in Christ, they are larger than the soule, we cannot comprehend them. There is nothing here, but we may compass it, it is inferiour to our knowledge and affections, our affections and knowledge are larger than any thing here.

the

the things of a better life are all. Shall we be taken with beyond apparitions, that the more we know them, the more we shall under-vaile.

And the fashion of this world passeth away.

It is a *fashion*, it is but a *fashion*, and then it *passeth away*. Indeed they doe passe away, experience sheweth that they passe even like a River, the water passeth away, it goes, and goes along, but it never comes: so the things of this world, they passe away, but they never come a gaine, they vanish away, and we passe away with them too. Even as men in a Ship, whether they eate, or drinke or sleepe, or walke, the ship

It passeth
away. ✱

ship goeth, and they goe in it. So it is in this world whether we eate, or drinke, or sleepe, we passe away to death. Every day takes a part of our life away: and every day we live, we live a day lesse, it is gone and past, and never returns againe, as water, when it is gone: and whether we walke, or doe any thing, the *time passeth*. While you heare, and while I speake, *the time passeth*, and never returns againe: so the *fashion of this world passeth away*. All things are passing here.

Goods that are not stable, we say they are moveables, and indeed those things that we call immoveables are moveables: All passe away. Heaven and earth will passe away

away ere long. And there will be a new Heaven, and a new Earth. Kingdomes passe away, and Kings passe away, and States passe away. What is become of *Rome*? What is become of *Jerusalem*? What is become of *Babylon*, and all those goodly Cities? All are *passed away*, they are all gone. This experience speakes, as well as Divinity.

Now the ground of all this is, not onely the Nature of things; all things are made of nothing; being therefore subject to fall to their first principles againe, That is the fundamentall reason, why things may be moveable and *passe away*. But that they are so, it is not a sufficient reason, for God might have sus-

I. Reason
because
they were
made of
nothing.

pended the mutability of things, if he would, as the heavenly Angels are mutable, because they are Created, but GOD hath suspended their mutability, world without end ; And therefore it is not sufficient that all things are of nothing, it shewes that of themselves, they may turne to nothing indeed.

2 They
are cursed.

But there is another reason. Since the fall of man there is a curse upon all things. There is a sentence of mutability and change and a sentence of *passing* is passed upon all : All things that have a beginning, shall have an end, and that this World shall be a Stage of changes, and alteration. There is a sentence of Vari

ty upon the Creature, *The Creature is subject to vanity, not of his owne will, but because God hath subdued it to vanity. Rom.*

Rom. 8.

8. Man committed Treason, and therefore the Creatures which are mans servants, all mourne for their masters fall; they all mourne in blacke, as it were. All the creatures are subject to Vanity, all the creatures under the Sunne, are subject to mutability, and change: but we may thinke our selves, we are the grand-traitors that brought this misery upon the creature; that is the true reason why all things *pass away*, and so why our selves have the sentence of death upon us, *we passe away*, and the things *pass away*, and we in the use of them. Thus you see the ground of this,

why things passe away in the sentence of mutability and vanity that God hath passed upon them.

Vse
Not to
grieve for
the losse of
them.

If this be so, beloved, let us learne not to passe much for things that will *passe away*, not to passe from them: learne all the former directions. *The fashion of this world passeth away.* Shall we grieve much for the losse of that, that we cannot hold? If a glasse be broke, is a man much angry? we say, it is but brittle metall. and nothing lasteth alwaies. If a friend be dead, shall a man be therefore angry? *The fashion of this world passeth away.* A sentence is passed upon them. Sha'll I be moved at that, that God hath set downe a Law for, that one generation shall goe, and another

nother shall follow after ;
and there is a succession as in
the streames of water ? Shall
I oppose Gods sentence ?
God hath made all things
fraile, and it is but the com-
mon condition of all since
the fall.

So it should be a use of
comfort and contentment
with any thing in this world,
place, or riches, or honour, I
must leave them, I know not
how soone : and this will
breed a disposition of con-
tentment. It is enough for
him that must leave all , I
know not how soone , have
I little or much, I must leave
all. here is enough for him
that must leave all: and there-
fore leave worldly things to
worldly men : leave all these
vaine things to vaine men :

2. Vse. To
be content
with little.

D 3 shall

shall I build a fixed hope on vaine things? oh! no, that should not be so.

3. To be moderate in desires.

As we must learne contentment, so it should take us off from the hopes of this World, and from promising our selves that which we have no promise, in the World for, nor experience. Who promised thee thou shouldst enjoy thy wife long, that thou shouldst enjoy thy children long, thy place long: hast thou a promise for this? The nature of things fight against thee. The things of the world are variable. Have we not experience of former times? And have we not Scripture to shew that all is *vainity*? Why should we promise our selves that which the Word doth not promise

us,

us, or that we cannot see experience of in the world? Why would we have a condition severed from all men? The seeing of things in a condition of fading, as it should teach us contentment in the use of all things, so it should teach us moderation and wisdom, that We should not promise our selves any thing in this world.

And it should teach us to provide for stable, for certaine things in changes and alterations: Looke to somewhat that may stand by us, when all these things are gone: will all these things leave me, and must I leave them? How is it with me for world without end? Shall I not therefore looke for those comforts & those gra-

4. To provide for better things.

ces, and for that condition, that will abide when I am gone, hence? what desperate folly were it? Let us labour for a sanctified use of the *passing away* of these things, that we may provide for that which is not subject to alteration and change. The favour of God in Christ is for everlasting. The graces of Gods Spirit are for Everlasting. The condition of Gods Children is for everlasting. And therefore why should wee looke after perishing things, and neglect better? For a Christian hath the reality of things, he hath a Husband for ever. He hath matter of joy for ever, he hath a possession for ever: and then there will be a new World. All these things are but *shewes*: the Christian

hath the reality of all, that
never *passeth away*, and there-
fore considering that all
things else *pass away*, but the
things that belong to a chri-
stian as a christian; let chri-
stians learne to make most of
their best calling, and value
themselves as they are Chri-
stians, and value others as
they are Christians, not as
they are rich, or as they are
poore, as they are able, or
as they are great. *The fashion
of this World passeth away*, va-
lue them by that they have
of eternity, what of the Spi-
rit is in them? what of the
Image of G O D is in them?
What grace is in them? are
they new borne? are they
truely noble? are they new
Creatures? value them by
that, and labour to get that

stamped upon our children, and upon our friends, Labour to have Communion so with those that wee love, that we may have eternall Communion in Heaven with them. Labour so to enjoy our friends, that our friendship may continue in Heaven, considering, that *The fashion of this world passeth away.* All friendship, all Bonds, all Possessions, and al that we dote of, and are desperately mad on, all passe away, *The fashion of this whold passeth away.*

The world
too low
for a Christi-
ans
thoughts.

It is a strange thing (Beloved) That a man capeable of high thoughts, of excellent thoughts, should spend the marrow of his soule, and the strength of his spirits, about these things, that hee should tyre his spirits, that he

hee should cracke his Conscience, that he should weare out his Life about things which he cannot tell how long he shall enjoy them, and neglect these things that abide for ever : for a man this is ill, but for *Brethren*, as he saith, for *Brethren* to doe so, that have an inheritance immortall, for them to be cast off the hookes for every Crosse, for every losse, that are the children of God, and heires of Heaven, What a shame is this that Christians are so much in joy, and so much in sorrow for these things ! It comes from these grounds,

First, they doe not consider and looke upon things as past: they looke not with the eye of Faith upon things, these

Why Christians are excessive in outward things.

1. They looke not upon them as past.

these things will passe: but they looke upon things in passing, and they see no alteration for the present: they should consider, I, but what sentence is upon them? these are as good as past, they will be gone ere long, looke upon them therefore as things passed. We are dead, our friends are dead, and the World is gone. Faith saith this, we consider not this eye, and so we are carried away with them: we looke upon things passing, and there we see little alteration. A man that lookes upon the shadow passing, he cannot see it: but if he come two or three houres after, he shall see it past. Let us looke upō things as gone, though they be not for the present gone, see them

them in the Eye of Faith,
and that will make us con-
sider them as *passing away*.

Againe, we are deceived
hence in the passing of the
things of this life, that we
compare them not with E-
ternity. We thinke it a great
matter to enjoy things twen-
ty or forty yeeres. What is
this point of time to eter-
nity ? Compare this short
time here, of health, and
strength, of honour, and
place, and friends, what is
this to eternity? what despe-
rate folly is it to venture the
losse of eternity, for the en-
joying of these things? Com-
pare these things with world
without end, and that will
keep us from being deceived
with these passing things:
we are deceived, because we
lay

2. We com-
pare not
with eter-
nity.

lay them not in the balance with things that are for ever.

3 We forget our better condition.

And then the third ground is, we are forgetfull, we are not mindfull of our best condition, we make not that use of our knowledge that wee might.

When a Christian is all in passion, all in joy, all in feares or in greife : why, what is the matter at that time ? VVhat thoughts hath he of his eternall estate, of the fading condition of these things ? he is forgetfull & mindlesse. And therefore let us labour oft to keepe our soules in a heavenly frame. And to draw to a conclusion, let us learne to value our selves, if we be Christians, as we all profess our selves to be, value our selves

selves above all things below.

It is a poorenesse of spirit for a christian, to over-joy, or to over-grieve for any thing that is worse than himselfe

Are not all things so that are here, if we be christians indeed? if we be not christians, the very Toades and Serpents are better than blaspheming and filthy Creatures, that are opposers of Gods Ordinances, they are better than such witches, as many among us, the divell is almost as good as they, such are next the Divell. The earth they tread on is better than they: but if a man have grace in him, all the world is inferiour to him. What weaknesse of spirit is it therefore, and emptinesse, to be put off with overmuch cause

of

of griefe and sorrow for any thing below that is meaner than our selves , for any thing that is fading, when we have a condition that is not subject to fade ? And therefore oft thinke of our dignity in Christ: thinke of this motive here (*Brethren*) thinke of that as well as of the fading condition here. If we would weane our selves from these things, oft thinke of the eternall estate of a Christian, that our thoughts may runne upon that much: and then upon the fraile condition of all things below, that we may be taken off from them; for two things mortifie a man.

The taking off of his affections from that they are set on, and to set them upon that
that

that will fill them & satisfie them to the full. If a man doe that, he doth that, that a mortified man should doe, who is in this world, passing to a better.

To conclude all with this :

All things here in this World are subordinate to a further end. And let us consider therefore that we use them, as that we loose not the maine.

All the contentments of a Traveller, are subordinate in the way to his journeys end. If things come amisse in his *Inne*, will he quarrell with his Host, that he hath not a soft bed ? He will thinke, I am going, I shall have better at home ; and these leade me home-ward, so all things below are subordinate helps to.

to better : Shall we make them the maine ? Shall we make all things subordinate to them , as worldlings doe , subordinate Religion to worldly things, and make all things contrary ? They do not *grieve as if they grieved not* , but they heare, as if they heard not. They receive the Sacrament , as if they received it not. They pray , as if they prayed not. They speake of holy things and doe them, as if they did them not. But for other things, they are drowned in them : This is the policy of Satan, that labours to bring Religion to be subordinate. So that, if men can be religious , and have the favour of such a one : If he can be religious, and be great in the world

V World, he will : but if Religion it selfe, and the standing for it hinder their aimes, away with it, they will rather be hollow, than stand for a good cause, because they have not learned to subordinate things to the maine end; and the reason is, because they have not grace and heavenly Wisedome to teach them in what place things should be valued; what is the maine, and what attends upon the maine, and therefore they take by things for the maine, and the maine for the by. Indeed no man is wise, but a sound Christian and he is wise for his soule and he is wise for eternity. But what is this for the Sacrament? To cut off other things, it, is this.

Are

The reason why men aime not at the maine.

Application to the sacrament.

Are these things perishing food, such as we must leave, vaine and empty things? Will not this therefore make us seeke the maine, the foode that endures to everlasting life, and labour to be in Christ more and more, labour to cherish Communion with Christ, that everlasting Bond? What is the Sacrament, but the foode of our Soules, our everlasting *Man-na*, that will continue forever, and make us continue forever? Christ, if we have him, he continues for ever and he makes us continue for ever too. And therefore considering that all things else are vaine. I beseech you let the consideration of that, that hath beene spoken, be as sowre Herbes to make the

Passover, to make Christ reli-
lish the better, Oh ! Are all
things vaine, and shall I not
labour to have my part in
that, that shall never die, in
him that is my Husband for
ever, and my Lord for ever ?
Shall I not labour to streng-
then mine interest in him
that hath all good things in
him ? What if all the earth
should faile ? If I have Com-
munion with Christ, I have
all, If I marry Christ, I have
all with him. All is my Join-
ture, if I have Christ once,
*All things are yours, if you are
Christs.* If I have Christ what
can I want ? Let this streng-
then my desire to come to
the Sacrament. Christ is the
food of the soule ; all other
food the sweetnesse of it is
gone within a quarter of an
houre :

houre : The sweetnesse is gone presently , and the strength within a day or two, of all other foode that we take : but this Foode Christ, the Food of the Soule. Christ offering himselfe unto death and shedding out his Blood and giving his Body to be crucified for us : This Food feedes our soules to everlasting life. We cherish our Faith in the assurance of the favour of God to everlasting the sweetnesse, the strength and the comfort of this Food endures for ever. And therefore considering that all other things are Food that perisheth ; labour for that, that will feede us to everlasting life. And then we shall make a right use of the alteration and change of all things.

A Heathen man can say this Text, (*Brethren*) aside: a Heathen man could tell you, *Transit gloria mundi, the fashion of things passe away.* He sees them, and thereupon could inferre the Negative part; therefore we should not be worldly; by the light of Nature a man, that hath no Religion may be found in that; and therefore not to care much for earthly things, considering that we must be gone.

A Heathen man could speake very sweetly this way, as *Plutarch*, and *Seneca*, and the rest: what fine speeches had they this way! Oh! but the Positive part, that is, when we see all things here are vaine and fading; to know what we must cleave too;

too; that is, proper to Religion, to know Christ, and the good we have by Christ, when we have him, we have all, he is the food of our soules: these things are proper to Religion: and therefore let us arise from the consideration of the Vanity of all things to the positive part to interest our selves in that, that is better than all things.

Which if we have, we have all, and then we shall make a right use of this.

FINIS.



A
Table of the sever-
all *Heads* contained
in this Booke.

VV *EE must know*
Particulars in
our journey to
Heaven. pag. 2

1 Doctine.

A very good way to satisfie cases
of Conscience in particular,
is to have in our minde the
maine.

P. 3
Reason, why none but a sound
Christian can carry himsefe
E mode.

The Table.

*moderately in the things of
this world.* P.5

2 Doctrine.

*Religion meddles with all mat-
ters.* p.6

*Religion is a skil that fits a man
for a further end.* P.7

Religion guides all to the maine,
p.8

Time is short.

The world is short.

Our life is short.

Opportunity is short.

Time uncertaine.

Time hath three maine parts
p.13

Time past in all, repent. ibid.

Time present, doe good. ibid.

*Time to come get into such an
estate, as is not lyable to time.*
p.20

Advice to youth, to age. ibid.

Negle

The Table.

*Neglect of time makes us worse
than the Divell.* p. 22

A liberty to marry. p. 27

*Who brought in a base esteeme of
Marriage.* ibid.

A danger in Marriage. p. 28

*Those that have wives to be as if
they had none, how understood.*

p. 29

*Bonds in Religion, above all
bonds.* p. 31.

Weeping lawfull. p. 33.

For what we are bound to weepe.

p. 34.

*Danger in weeping over much
for crosses.* p. 35

*G O D takes it unkindely,
when we over-grieve for the
losse of worldly comforts.*

p. 36.

*Though our weeping be for sinne,
there must be a moderation.*

p. 38.

What to doe when we are tempted

The Table.

to over-grieve for any earthly
thing. P. 38

Joy lawfull. P. 40

Danger in over-joying. P. 41

Religion is seene, especially in
moderating the affections.

P. 43

Many Christians intemperate in
their grieve and joy, not ha-
ving learned to schoole their
affections.

P. 44

Affections of Christians mixed.

p. 45

A carnall man is in simples, if
merry he is mad.

ibid

Grace tempers the Affections
in a godly man.

p. 46

Buying is lawfull, and why.

p. 47

Danger in buying.

ibid.

Buy so as not to neglect the best
possession.

P. 49.

Using the world lawfull. P. 51

Danger in using the world. p. 52

what

The table.

What it is to abuse the world.

P.53

Labour to use it as not abusing
it.

ibid.

The world is a fashion or a shew

P.56

Things of this life are a shew.

P.58

Things in Religion reall.

P.62

The world passeth away.

P.67.

Reasons why it passeth away,

1 Because they were made of no-
thing.

P.69

2 Because there is a sentence of
mutability passed on it.

P.70

Not to grieve for the losse of
things below.

P.72

Learne to bee contented with
little,

P.73

Be moderate in desires.

P.74

Provide for better things after
all these things are gone.

P.75

The world . . . low for a
Christians thoughts.

P.78

E 3

Why

The Table.

*Why Christians are excessive in
outward things, the grounds.*

P. 79

1. *They looke not on them as past
ibid.*

2. *They compare them not with
Eternity.*

P. 81

3. *They forget their better con-
dition.*

P. 82

*Reason why men aime not at the
maine.*

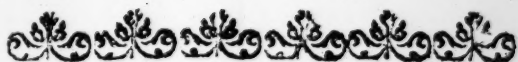
P. 87

*Application to the Sacrament.
ibid.*

*How wee ought to labour for
things certaine, and not fa-
ding.*

p. 88.

FINIS.



Perlegi hanc Cancionem, dignamque judico quæ Typis mandetur.

THO. WEEKES. R.P.

Ep. Lond. Cap. Domest.

